

## PHONETIC ADAPTATION OF ARABIC VOWELS IN MIDDLE TURKIC LANGUAGES MONUMENTS

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### ABSTRACT

The article describes peculiarities of arabisms in Turkic languages texts of the Middle Ages that represent a considerable lexical layer. The study of Arabic loan words allows to present the origins of the Tatar literary language and reveals a number of linguistic processes of functioning arabisms in Turkic languages texts. On the basis of rich language material the main mechanisms of adaptation of Arabic graphemes for the transferring vowel phonemes have been revealed and exposed. The process of adaptation of Arabic graphemes that transmit long and short vowels to the Tatar language norms has been shown. Preserving mainly orthographic norms of the Arabic language is observed in grapho-phonetic presentation of Arabic loan words in literary works. Grapho-phonetic variation of certain lexemes is a result of their adaptation to the system of the Turko-Tatar language. Hamza alif in arabisms is used in all positions but in Turkic words it is fixed only in anlaute. The grapheme ُ can transfer either the long sound [y], such as in the Arabic language, or the long phonemes [o], [e], [ʏ], that are inherent in the Tatar language. In orthography of the graphemes transferring short vowels (харакаты / kharakats) their omission is mainly observed. Only in single texts, for example, in «Nahj al-Faradis» by Mahmud al-Bulgari the alternate vowels fatkha, damme and kyasra are preserved. The study of phonetic mastering of arabisms has allowed to expose a number of linguistic processes. A clear link between the level of functional activity and the degree of adaptation of arabisms in the texts of Turko-Tatar monuments is shown in the article. Interpretation of linguistic facts when analyzing grapho-phonetic adoption of arabisms contributes a new material to the theory of graphic arts.

**Key words:** medieval, arabisms, arabographic, *Turkic languages*, vowels, adaptation

### 1. INTRODUCTION

After most Turkic peoples' converting to Islam the Arabic graphics had been serving for official document log and state correspondence as well as scientific and literary works for almost one thousand years. To reconstruct the history of developing the Turkic languages and literary norms one needs to apply comprehensive linguistic analysis of written monuments rich in Arabic borrowed words, that are integral cultural layer of the Tatar people and literary language.

These are the Turko-Tatar monuments to which the literary work by Mahmud al-Bulgari «Nahj al-Faradis» belongs, that was written in 1358 in the town of Saray and played significant role in cultural life of Povolzh'ye peoples. Text is a contamination of religio-ethical studies with artistic form of evocation. In the language of literary works that combines literary norm and popular-colloquial forms the worldview of the Middle Ages is reflected. The study of the arabisms functioning in the text « Nahj al-Faradis » affords an opportunity to unfold the process of functioning of the Arabic graphemes and their adaptation to the Turkic Languages environment.

Functioning of the Arabic loanwords in the contemporary Tatar language has been studied in details in the works of I. Sh. Avkhadiyev, G.M. Ishmukhammetov, M.I. Makhmutov, I.I. Siraziyev, A.Sh. Yusupova [1, 2]. Let us note that there are few works devoting to the analysis of arabisms in the Turkic Language monuments of the Middle Ages. In spite of the fact that in multiple-aspect studies on description of medieval monuments the Arabic loanwords came into view of such specialists in Turkic philology as S. Ye. Malov, E.N. Nadzhip, F. Sh. Nuriyeva, A.N. Samoylovich, E.I. Fazylov, V. Kh. Khakov, Ya. Ekman and others, the study had fragmentary character [3, 4].

The source of the study is the representative list of the literary work «Nahj al-Faradis» by Mahmud al-Bulgari, rewritten in 1360 [5].

The article aims at describing the process of mastering the Arabic graphemes and revealing the specific character of their transfer and mechanisms of adaptation in the literary work « Nahj al-Faradis » by Mahmud al-Bulgari.

The Arabic loanwords in the text « Nahj al-Faradis » represent a considerable layer of text lexis: in the monument there are 1127 lexemes of Turkic, 894 – of Arabic and 252 – Persian origin, that is, general quantity of lexical units contains 39% of the Arabic words.

The Turko-Tatar lexis of the literary monument «Nahj al-Faradis» by Mahmud al-Bulgari in the phonetic aspect has been studied by F. Sh. Nuriyeva [6, 7, 8]. But in the Tatar language study there have been no special works devoted to the investigation of the adaptation of Arabic graphemes in Arabic loanwords in the Turkic language text till present days.

It is well-known that the Tatar and Arabic languages refer to different language families that differ from each other at all levels including phonetic one. The main difference of orthoepy norms is in that the law of synharmonism is inherent in the Tatar language and in the Arabic language it is absent. Besides, the long and short vowels have distinctive meaning in the Arabic language and in the Tatar language this feature is not observed.

The vowel system in the Arabic language is transferred by the three graphemes َ, ُ, ِ (yay/wow) and ِ (ya/ya) for designating long vowels and by diacritical signs (alternate vowels) -fatkha, damme and kyasra for the transfer of shortness of the same vowels. The vowel system in the Tatar language is wider than in the Arabic language, and is represented by nine vowels: [a], [ə], [y], [ʏ], [e (ə)], [o], [ə], [ɨ], [ɯ].

This incompatibility of grapheme and phoneme have been pointed at in the works by the scholars of arabographic Turkic languages monuments I.A. Abdullin, A.K. Borovkov, A. Zaynochkovsky, A.Kh. Mannapova, E.N. Nadzhip, F.Sh. Nuriyeva, F.M. Khisamova and others [9, 10].

When interpreting arabographic text the investigator needs to make decisions of a number of tasks, first of all, of those concerning the theory of graphics, especially in adaptation of an alphabet of one language to the demands of the other. In this respect L.R. Zinder writes: «... adopting the alphabet of the other language, scribes usually proceed from phonological system of the native language and choose individual graphemes by leaning on sound associations. But these graphemes do not always correspond to phonemic system as the main principle of graphics is violated – monosemantic reflection of the sound part of the language» [11].

The possibility to transfer several phonemes by a grapheme violates the phonetic principle of writing. In such cases designation of one phoneme by combination of two or several graphemes for adequate grapho-phonemes transfer is assumed.

**Methods of research.** For the purpose of complex analysis of the Arabic loanwords in the medieval Turkic language monuments the following linguistic methods have been applied: descriptive which has a number of methods of linguistic research, and also the methods of classification and systematization; comparative historical, contrastive methods of research. The elements of etymological analysis that allow to establish the origin of a word and eliminate possibility of misinterpretation have also been applied.

## 2. FUNCTIONING OF THE GRAPHEMES THAT TRANSFER LONG VOWELS

**Functioning of the grapheme ʾ (alif).** In the Arabic language the letter alif - ʾ does not express any sound singly. Alif is to be attended by special alternate vowels in order to transfer a sound. In Arabic borrowings that function in the works «Nahj al-Faradis» by Mahmud al-Bulgari, the grapheme alif may stand in all positions peculiar for the Arabic language:

1. in anlaute it serves «stand» for hamza and alternate vowels: fatha, kyasra or damma, combined with hamza and harakatams, transfer the short vowels [a] or [ə], [y], [i], depending on harakat. Here, hamza vocalized with damme or fatha is placed above alif and vocalized with kyasra – below alif.

a) ʾ (Hamza alif, vocalized with fatkha) denotes [a] – wide non-labialized short back vowel and [ə] – wide non-labialized short front vowel, depending on adjacent consonant either soft or hard. In Arabic loanwords of the monument «Nahj al-Faradis» it occurs in the following positions:

In anlaute: أَقْرَبَ [әсәр кылды] – пленил / captured [5]; أَوَّلَ [әүүәл] – первый / first [5]; أَمْرٌ [әмер] – приказ / command [5]; أَقْرَبَ [акрибә] – родные, родственники / relatives [5]; in inlaute: تَأْخِيرٌ [тә'хййр] – опоздание / late arrival [5]; مُؤَخَّرٌ [мө'әжжә] – призывающий на молитву / calling to prayer [5]; مُؤَخَّرٌ [мө'әжжә] – отсроченный / delayed [5]; جُرْأَتٌ [жәр'әт] – смелость / courage [5]; تَارِيخٌ [та'рих] – история / history [5].

In the arabographic Turkic texts ʾ (Hamza alif, vocalized with fatha) can transfer either [a] – wide non-labialized short back vowel or [ə] – wide non-labialized short front vowel, depending on adjacent consonant either soft or hard.

б) ʾ (hamza alif, vocalized with damme) is expressed in the Arabic language by short back high vowel [y]. In the literary work «Nahj al-Faradis» it occurs in anlaute of the Arabic words, for example: سَنَاءِلَارٌ [остәзләр] – учителя / teachers [5]; أُمَمِيْنَةُ [өммел-мө'минин] – мать правоверных / the mother of the faithful [5]; مَرَاةٌ [әмерә] – эмиры / emirs [5]; أَجْرَاسٌ [әжрасе] – его плата, гонорар / his pay, fee [5].

In the arabographic Turkic texts the function of hamza alif, vocalized with damme is extended and used for transferring not only short phoneme [y], but also short [o], [e], [y], depending on the adjacent consonant either soft or hard.

в) ʾ (hamza alif, vocalized with kyasra) transfers short [i] – the front high vowel. In the literary work «Nahj al-Faradis» the grapheme ʾ occurs in anlaute of the Arabic words that are masdarams of IV line and nouns in the very Arabic language. For example: إِخْلَاصٌ [ихләс] – искренность / sincerity [5]; كَرَامٌ [икрәм] – щедрость / generosity, чествование / celebration in honour of [5]; إِيْمَانٌ [йимән] – вера в Аллаха / trusting in Allah [5]; إِبْلِيْسٌ [иблис] – Иблис (сатана) / Iblis (satan) [5].

Having retraced the use of the grapheme hamza alif, we can state that in the arabisms of the literary work «Nahj al-Faradis» by Mahmud al-Bulgari it is actively used in all positions, and in the Turkic languages – in anlaute one only.

**Functioning of the grapheme ٲ (alif mudd).** Alif mudd in the Arabic language is a means of extension of the hamza alif vocalized with fatkha. It transfers super-long vowels: [ā] – wide non-labialized short back vowel or [ə] – wide non-labialized short front vowel, depending on the adjacent consonant either hard or soft. In Arabic loanwords of the literary work «Nahj al-Faradis» the letter ٲ occurs in the following positions: in anlaute: آدَمُ [әдәм] – Адам / Adam [5]; آيَةٌ [айәт] – аят / ayah [5]; آمِيْنٌ [әмин] – Аминь / Amen [5]; آمَنَّا [әмәннә] – мы уверовали / we came to believe [5]; آخِرَتْ [әхййрәт] – загробная жизнь / postexistence [5]; in inlaute: كُورَانُ [көр'ән] – Коран / the Koran [5].

It should be emphasized that in the Arabic language alif mudd ٲ expresses grammatical and semantic meanings.

Alif mudd is also recorded in anlaute of the Turkic languages vocabulary, but in this position it does not carry any charge of super-length but conveys only the short vowels [a] or [ə]: أَتْ [ат] – имя / name [5]; أَأْ [әә] – мало / few [5]; أَؤْ [әү] – звук / sound [5].

In the manuscript «Nahj al-Faradis» by Mahmud al-Bulgari the synonymic writing أَتْلِيْغٌ [атлйғ] – по имени / by name [5]; أَتْلِيْغٌ [атлйғ] – по имени / by name [5] can also be found. This fact proves that in the Turkic text alif mudd ٲ loses the functions of the Arabic language, and acquires new, distinctive from the source language (that is, Arabic) meaning.

**Functioning of the grapheme ٴ.** In the Arabic language the grapheme ٴ in inlaute and auslaute renders the vowel phoneme [y] – labialized long back vowel. In the literary work «Nahj al-Faradis» ٴ is actively used:

– in inlaute: عَجُوْزٌ [ғәжүз] – старуха / old man [5]; مَشْهُوْرٌ [мәшһүр] – известный / known [5]; مَجْدُوْنٌ [мәжнүн] – сумасшедший / mad [5]; نُورَانِيْ [нүрәни] – светлый / light [5]; يُوْسُفُ [йосыф] – Иосиф / Joseph [5];

– in auslaute: غُفُوْرٌ [ғәфү] – прощение / forgiveness [5]; اَبُو زَرْنٰى [әбү зарны] – Абу Зара / Abu Zara [5].

In arabographic Turkic languages texts, the grapheme ٴ (yay/ wow) can transfer either long sound [y], such as in the Arabic language, or the phonemes [o], [e], [y]. The functional extension of the grapheme in transferring phonemes occurs.

ٴ (yay/wow) in inlaute and auslaute can also be stand for hamza, if final hamza is preceded by damme, for example: سَوَالٌ [сә'әл] – вопрос / question [5]; مُؤْمِنٌ [мө'әмин] – уверовавший / accepted to [5]; لَوْ لَوْ [лө'лөә] – Абу Лю-лю / Abu Lyu-lyu [5].

In transcribing «Nahj al-Faradis» by Mahmud al-Bulgari we adhered to the opinion that the grapheme ٴ (yay/ wow) in the Arabic words adapted to the Turkic languages texts and began adapting to being pronounced in the Turkic languages environment.

**Functioning of the grapheme ي (йа/ya).** In the Arabic language the grapheme ي conveys long vowel phonemes [и] – long non-labialized front mid vowel and [ы] – long non-labialized back mid vowel, depending on the adjacent consonant either it is soft or hard, in inlaute and auslaute of the Arabic borrowings only after the consonant, vocalized with kyasra. The grapheme ي (йа/ya) in the literary work «Nahj al-Faradis» by Mahmud al-Bulgari is actively used in both Arabic and Turkic words.

In inlaute of the Arabic loanwords: شَهِيدٌ [шәһид] – павший за веру/ killed for faith [5]; جَزِيرَةٌ [жәзйра] – остров / island [5]; زَنْجِيرٌ [зәнжйр] – цепь/chain [5]; بَخِيلٌ [бәхыйл] – жадный / greedy [5]; قَصِيدَةٌ [қасыйдә] – поэма/ poem [5]; فَكَّيْهٌ [фәкыйһ] – знаток мусульманского права /expert in moslem law [5]; فَضِيلٌ [фазыйл] – достойный, превосходный / deserving, excellent [5].

In auslaute: لَحْمَانِي [ләхмәни] – тучный / obese [5]; يَعْنِي [йәғни] – то есть, значит / that is, it means [5]; جَارِي [жәри] – текущий, действующий / current, in effect [5]; يَهُودِي [йәһудй] – еврей / Hebrew [5]; قَاضِي [қазый] – судья / judge [5]; غَاصِي [ғасый] – неповинующийся, грешный / disobedient, sinful [5].

ي (йа/ya) also in inlaute may be a stand for hamza, though ي (йа/ya) as a stand, in the Arabic language is written without diacritical marks: سَائِلٌ [сә'ил] – спрашивающий / enquirer [5]; جَبْرَائِيلُ [жәбра'ил] – Гавриил / Gabriel [5].

Mahmud al-Bulgari in his work used ي (йа/ya) with hamza rightly in arabisms, in terms of the Arabic literary language: without diacritical marks. Only in one case, the proper name عائشة (Аиша/Aisha) is written with diacritical marks and without hamza through the whole text: عائشة – Аиша/ Aisha [5]. One can state that the author adapted hamza to the norms of the Turko-Tatar language of that time and substituted it for ي (йа) for easy reading.

In the Turkic text the grapheme ي (йа/ya) with soft consonants may transfer the sound [e]. For example: دَرَسِينِي [диррәсәни] – свой кнут / one's knout [5]; مَسْكِينٌ [мәскәһ] – бедный, несчастный/ poor, miserable [5]. This fact indicates the adaptation of the Arabic loanwords to the orthoepic norms of the Turko-Tatar language.

### 3. THE GRAPHEMES RENDERING SHORT VOWELS

The Istanbul list «Nahj al-Faradis» by Mahmud al-Bulgari is vocalized. The ink colour of the alternate vowels differs from the ink colour of the very text. The researchers of the Istanbul list believe that harakats may be placed later.

Harakats or the vowels fatkha, damme and kyasra are actively used for rendering the short vowels in the literary work «Nahj al-Faradis» by Mahmud al-Bulgari and can be found only in inlaute and auslaute.

**Functioning of the vowel ' (fatkha).** The alternate vowel fatkha, being in inlaute and auslaute of the Arabic loanwords, refers to short vowels [a] – wide non-labialized short back vowel and [ə] – wide non-labialized short front vowel, depending on the consonant either hard or soft.

In the literary work «Nahj al-Faradis» by Mahmud al-Bulgari fatkha is actively used. Let us give the examples: in inlaute: عَرَقٌ [ғарәк] – пот / sweat [5]; قَطْرَةٌ [қатра] – капля / drop [5]; صِرَاطٌ [сырәт] – рел./ rel.: прямая дорога, путь / long way, wayfaring [5]; مَدَدٌ [мәдәд] – срок / term [5]; يَمَنٌ [йәмән] – Йемен / Yemen [5]; سَبَبٌ [сәбәб] – причина / reason [5].

In auslaute of the Arabic loanwords in the literary work «Nahj al-Faradis» by Mahmud al-Bulgari fatkha is found in the verbs of the past tense, in combination with set expressions: رَضِيَ اللهُ عَنْهُ [радыйә Аллаху ғәһһу] – Аллах был доволен им / Allah was satisfied with him [5]; إِنْ شَاءَ اللهُ [ин шә' Аллаху] – если пожелает Аллах / if Allah wish [5]; and in the first word of idaf which is preceded by the vocative particle يَا رَسُولَ اللهِ [йә расүлә Алләһи] – о, пророк Аллах/oh, the Prophet of Allah [5].

In the Turkic words of the monument fatkha is found only in inlaute as in auslaute of the Turkic words it does not render any grammatical meaning like in the Arabic language. The adaptation of fatkha to the Turko-Tatar language takes place.

**Functioning of the vowel ' (damme).** The vowel damme is used in inlaute and auslaute of the Arabic loanwords and renders the sound [y] – labialized short front back vowel, in the very Arabic language.

But in the arabographic Turko-Tatar text containing soft consonants, such as ب, ث, ت, ج, ح, د, ذ, ر, ز, س, ش, هـ, هـ, ف, ك, ل, م, ن, ي, و, damme may be rendered both as [y], and [o], [ə], [ʏ], [e].

But if damme and such hard consonants as خ, د, ر, ص, ط, ظ, ع, ق, غ, are adjacent then it is pronounced either as [y], or [o].

Let us consider the following examples: in inlaute: قُرَيْشٌ [қорәйш] – курайш [5]; تَوَاضَعٌ [тәвәзәғ] – скромность/modesty [5]; مُعَالِمٌ [мәғәллим] – учитель/teacher [5]; مُسْتَقْلَى [мостафә] – избранный, отборный /selected [5]; مُنَاسِبٌ [мәнәсип] – соответствующий/ appropriate [5]; تَمَسَّكٌ [тәмәссүк] – опора/support [5]; تَعَجَّبٌ [тәғәжжәб] – удивление / astonishment [5]; حَسَدٌ [хәсәд] – зависть/envy [5].

In auslaute damme in the script is preserved mainly in the first word of the Arabic idaph: مَلَكُ الْمَوْتِ [мәләкәлмәүт] – ангел смерти/ angel of death [5]; كَلَامُ اللهِ [кәләмулләһ] – речь Аллах/sermons of Allah (the Koran) [5]; or in combination with set expressions: اَلْحَمْدُ لِلّٰهِ [әлхәмду лилләһи] – слава Аллаху/ glory to Allah [5]; اَلْحَمْدُ لِلّٰهِ [хәлид ибнул вәлид] – Халид сын Валида / Halid, the Valid's son [5].

Damme in auslaute, in the Arabic language, renders the grammatical meanings.

In the Arabic loanwords of the text «Nahj al-Faradis» by Mahmud al-Bulgari damme is preserved in inlaute and auslaute, but in the Turkic words damme is fixed only in inlaute, as it does not have any grammatical meaning in auslaute of the Turkic words. Therefore, in the Turkic text the function of kyasra converges: the adaptation of damme to the Turko-Tatar language occurs.

**Functioning of the vowel (kyasra).** The vowel kyasra is used in auslaute of the Arabic loanwords and conveys the phonemes [и] – front vowel of high rise and [ы] – non-labialized vowel of mid rise, their distinctive feature is in hard and soft consonants. For example: in inlaute: شَاعِرٌ [шәғйрләр] – поэты / poets [5]; عَوَانٌ [ғыйнән] – повод, узда / bridle [5]; بُنَا [бүнә] – здание, строение / building [5]; حَجَابٌ [хижәб] – покрывало / coverlet [5].

In auslaute kyasra is preserved in the script mainly in combination with the Arabic set expressions: اَلْحَمْدُ لِلّٰهِ [әлхәмду лилләһи] – слава Аллаху/ glory to Allah [5]; صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ [салла Аллаху ғәләйһи үә сәлләм] – пусть Аллах молится за него и приветствует его / let Allah pray for him and greet him [5]; اَللّٰهُمَّ صَلِّ عَلَى رَسُوْلِكَ [әлләһүмә саллә әлә расүлә Алләһи] – о, пророк Аллах/ oh, the prophet of Allah [5].

In auslaute of the Arabic nominal parts of speech kyasra expresses the grammatical meaning of the genitive case.

In Arabic loanwords of the text «Nahj al-Faradis» by Mahmud al-Bulgari kyasra is preserved in inlaute and auslaute, and in the Turkic words it is found only in inlaute position, as in auslaute of the Turkic words it has no grammatical meaning.

Thus, in the Turkic text the range of phonemes rendered by the grapheme kyasra extends, but the function of kyasra in auslaute converges if compared with the Arabic literary language. The adaptation of kyasra to the Tatar language occurs.

#### 4. SUMMARY

The study of patterns of functioning of the Arabic graphemes transferring the vowel phonemes in the arabographic Turkic language text has shown that in the literary work «Nahj al-Faradis» the spelling of the Arabic loanwords is correctly rendered if to consider orthography of the Arabic literary language. Mahmud al-Bulgari and the copyists of the script «Nahj al-Faradis» were precise about rendering written graphemes that indicate long and short vowels.

In the Arabic language hamza alif (ا or إ) indicates short vowels [a], [ə], [y], [u]. In the Turkic text, besides listed phonemes above, hamza alif is used to transfer [o], [ə] и [y]. That is, in the Turkic text the functions of hamza alif extend.

Alif mudd - إ, in the Arabic language in anlaute and inlaute of the words denotes superlong [a] or [ə], depending on the adjacent consonant either hard or soft. In the Turkic text alif mudd – in anlaute indicates short, and in inlaute short, more rarely – long vowels [a] and [ə]. That is, length of the phonemes [a] and [ə], rendered by the grapheme alif mudd إ in the Turkic text, differs from that in the source language. It should be emphasized that in the Arabic language alif mudd – إ expresses grammatical and semantic meanings, and in the Turkic words it does not convey any meaning. In the manuscript «Nahj al-Faradis» by Mahmud al-Bulgari the variations إ-ا are also fixed. It proves that in the Turkic text alif mudd-إ loses its functions peculiar to the Arabic language and acquires new functions, that are distinctive from the source language (Arabic).

The grapheme ي indicates only one vowel phoneme [y] in the Arabic language. And in the Turkic text the grapheme ي may indicate the phonemes [y], [o], [ə] and [y]. The possibility of displaying the sounds by the grapheme ي is more broader in the Turkic text than in the Arabic language.

The grapheme ي (يا/ya) in the Arabic language renders long vowels of the phonemes [u] – non- labialized front vowel of mid rise and [y] – non- labialized back vowel of mid rise. In the Turkic text the functions of this grapheme is broader and, besides the phonemes [u] – non- labialized front vowel of mid rise and [y] – non- labialized back vowel of mid rise, it also transfers the phoneme [e]. The functions of the grapheme ي are broader in the Turkic text than in the Arabic language.

The vowels fatkha, damme and kyasra are actively used for indicating short vowels in the Istanbul list of the text «Nahj al-Faradis» by Mahmud al-Bulgari. If in the arabisms the vowels fatkha, damme and kyasra are used in inlaute and auslaute then in the Turkic words they are found only in inlaute as they do not convey any grammatical meaning in auslaute of the Turkic words like in the Arabic language. The grammatical function of the vowels in the Turkic text is restricted and the vowel adaptation to the Turko-Tatar language occurs.

In the Turkic text the grapheme kyasra, besides the phonemes [u] – front vowel of high rise and [y] – non- labialized vowel of mid rise with soft consonants, may also transfer the sound [e]. Therefore, in the Turkic text the number of the phonemes displayed by the grapheme kyasra extends. The adaptation of the grapheme kyasra to the Turko-Tatar language is observed.

#### 5. CONCLUSION

Thus, these indicators corroborate that the Arabic three graphemes indicating vowel phonemes have adapted to the norms of the Tatar language and extended functions for displaying six more phonemes. On the basis of all the stated above, one draws a conclusion about availability of the suggested method, possibility of its application when studying the monuments of the Old Tatar literary language.

#### CONFLICT OF INTERESTS

The author asserts that the represented data do not contain the conflict of interests.

#### COMMENDATION

The work was performed in terms of implementation «The plan of activities on realization of the Program of competitive recovery of FGAOU VPO « K (P) FU» among the leading world scientific-educational centers for 2013 – 2020».

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